Sacred Space in a Secular Nation of Believers:
A Working Paper

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September 2012

An Overview

In the summer of 2010, Kaiser Permanente opened four new meditation rooms in three hospitals in California. One, a renovated labor and delivery room, seats fourteen under a stained glass window containing an image of a bridge symbolizing healing. Hospitals, like universities, prisons, military facilities and even some airports and workplaces are increasingly building and/or renovating sacred spaces for use by people from a range of religious and spiritual traditions. Increasingly called prayer or meditation rooms instead of chapels – given the Judeo-Christian history of that term – they raise intriguing questions about how secular organizations have and continue to respond to America's growing religious diversity. Some are creating new spaces – like Muslim prayer rooms – for people of specific faiths. Others are removing all religious objects from chapels and changing the names of such spaces to prayer or meditation rooms, installing gurgling fountains, nature imagery, and abstract art intended to be spiritual and welcoming to all.

Our exploratory seminar, "Sacred Space in a Secular Nation of Believers" brings architects, historians, social scientists and chaplains into conversation about how secular institutions in three sectors - higher education, healthcare, and the military – in the

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contemporary United States are responding to religious diversity in their built environments. As an *exploratory* seminar our goals are first to learn from existing literature and seminar participants about how institutions in these sectors conceive of the sacred and have and continue to respond to religious diversity in their buildings. We hope to learn about organizations that have constructed new buildings, renovated existing ones, and/or shifted their policies and guidelines about how such spaces are to be designed and used. We are as interested in the design and uses of these spaces as in the historical, policy and funding contexts that make their creation possible. Finally, although the evidence we draw upon as we consider and analyze these issues comes from a wide range of places and periods, our focus is on conditions in the U.S. since the mid-1960s, with a particular interest in contemporary practice.

To understand how institutions in different sectors are responding to religious diversity we intentionally designed this seminar to be comparative. By focusing on higher education, healthcare, and the military we aim to consider how historical and structural factors in each sector shape the ways individual institutions can and do respond to religious diversity. While the demographics of staff and users in particular institutions most likely shape their responses, we hope this comparative approach will also enable us to understand broader historical and policy factors as well as the ways that architects and users conceive of the sacred and how their understandings and values structure their designs. Better understanding these processes and decisions matters, not just for research and classroom teaching, but also for what they can teach us as advisers and designers of such spaces in the future. Such understandings may also begin to unravel seeming

contradictions built into the physical presence of sacred spaces in secular organizations populated by Americans who remain quite religious as a group.

This working paper provides some brief general backgrounds about contemporary religion and architecture, and then outlines what we have learned from a review of the literature, including how specific secular institutions in higher education, healthcare and the military have responded to religious diversity in recent years. We then outline how we anticipate spending our time together in October and list some of the questions we hope will inform our discussions and, perhaps, a future research agenda. We conclude with a working bibliography that we hope you will add to moving forward.

Some Context

Religious diversity is a central component of American history, and religious demographics have shifted and changed in the past century. Immigration, varying birth rates by religious tradition, and spiritual seeking all play prominent roles in American religious demography that are typically described by social scientists in terms of religious or spiritual beliefs, practices, and memberships.[2] The 2008 General Social Survey showed that the majority of people in the U.S. continue to be Protestant (just under 50%) followed by Catholics (25%), those with no religious preference (17%), Jews (1.8%), and Buddhists, Muslims, Hindus, Sikhs, and others in smaller numbers.[3] About 40% say they are very or somewhat strongly affiliated with their religious tradition.[4] Growing numbers of people - from 3% in 1957 to 17% in 2008 - report that they have no religious

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[2] Robert Wuthnow, *The Restructuring of American Religion: Society and Faith Since World War II* (Princeton: Princeton University Press, 1988); Robert D. Putnam and David E. Campbell, *American Grace: How Religion Divides and Unites Us* (New York: Simon & Schuster, 2010).
[3] See http://www.thearda.com/quickstats/qs_101.asp
[4] See http://www.thearda.com/quickstats/qs_103.asp

affiliation in national surveys, and this has come to shape ongoing conversations about secularism, spirituality and what some people are calling "SBTO," or something bigger than ourselves, through which many finding meaning and purpose in life.[5] Part of this conversation concerns seeming new relationships between religion and spirituality. While the two terms were largely synonymous in the past, many today see spirituality as the personal part of their involvement in religious organizations, as a way of making meaning apart from religious structures and organizations, or in other ways.[6]

Immigration, especially since changes in the immigration laws in 1965, both increased the number of people practicing non-Christian religious traditions in the States and diversified Christian congregations. The largest group of immigrants in the States today is Catholic, and many have remade parishes and congregations.[7] Immigration and other factors have worked to make many people's families and social circles more religiously diverse than they used to be and, according to political scientist Robert Putnam, this is one of the main reasons why there is more religious tolerance than tension amidst the diversity.[8] At least in surveys, Americans are increasingly accepting of religious diversity and more appreciative of religions other than their own now than they were in the past.[9]

Secular organizations in healthcare, higher education, the military and other sectors have responded to shifts in religious demographics in multiple ways that depend in part on their geographic location and constituents. Some have adopted or expanded

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[5] Mark Chaves, *American Religion: Contemporary Trends* (Princeton: Princeton University Press, 2011).
[6] Courtney Bender, "Religion and Spirituality: History, Discourse, Measurement," *SSRC* Forum (2007).
[7] Wendy Cadge and Elaine Howard Ecklund, "Immigration and Religion," *Annual Review of* Sociology 33 (2007): 359-79.
[8] Putnam and Campbell, *American Grace*.
[9] Chaves, *American Religion*.

non-discrimination policies, others have started new programs or groups designed to support people from a wider range of backgrounds, and others have shifted requirements related to dress and other practices so that they are suitable for people from a wider range of religious backgrounds. While conflicts – like debates over whether Somali Muslim taxi drivers are required to transport passengers carrying alcohol – are frequently reported in the press, the quieter ways that secular organizations have responded to these changes have frequently gone unnoticed.[10]

Scholars across the disciplines have thought a great deal about sacred space and whether the "sacred" as a concept is the best way to conceive of these spaces.[11] In his now classic *Patterns in Comparative Religion* and *The Sacred and Profane,* Mircea Eliade set broad parameters for thinking about sacred space.[12] He said little, however, about how sacred spaces are constructed and used by people with different understandings of the sacred in the context of formally secular organizations. Scholars in other fields have said little about these questions, perhaps because secularization theorists incorrectly posited that religion or the sacred would disappear from secular organizations.[13] Charles Taylor's recent work – and that of scholars before him – point to the limits of such arguments, just as real life examples and American religious demographics show the sacred to be continually present in formally secular

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[10] Many of the contentious issues are described in case studies written through the Pluralism Project at Harvard University http://pluralism.org/casestudy/

[11] David Chidester and Edward T. Linenthal, *American Sacred Space* (Bloomington: Indiana University Press, 1995); Louis P. Nelson, *American Sanctuary: Understanding Sacred Spaces* (Bloomington: Indiana University Press, 2006).

[12] Mircea Eliade, *The Sacred and the Profane: The Nature of Religion* (New York: Harcourt, 1957); Mircea Eliade, *Patterns in Comparative Religion* (New York: Sheed and Ward, 1958).

[13] N.J. Demerath et al., *Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations* (New York: Oxford University Press, 1998).

organizations.[14] Historians and critics interested in the relationship between religion and architecture in the United States have also written a great deal[15], yet comparatively little work has been done on how architects design spaces in secular institutions to accommodate shifting religious demographics.[16]

To learn about how others have thought about religious diversity in the built environment we reviewed literatures in religious studies, sociology, history and architecture. While our review is surely not exhaustive, we found a number of articles focused on how religious pluralism is experienced and negotiated in the States, though not usually inside of secular organizations.[17] We also found a few case studies of how specific institutions like Wellesley College renovated a historically Christian chapel and opened it up to students from a range of religious and spiritual backgrounds.[18] Penn State University opened the Pasquerilla Spiritual Center (PSC) in 2003, which joined the existing chapel on campus, with a 750 seat worship hall and offices for more than 60 religious and secular / ethical organizations. Funded entirely by private donations

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[14] Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007). See also Michael Warner, Jonathan Vanantwerpen, et al., *Varieties of Secularism in a Secular Age* (Cambridge: Harvard University Press, 2007).
[15] See for example Karla Britton, *Constructing the Ineffable: Contemporary Sacred Architecture* (New Haven: Yale University Press, 2011); Renata Hejduk and Jim Williamson, *The Religious Imagination in Modern and Contemporary Architecture* (New York: Routledge, 2011).
[16] For an exception more related to art see David Morgan and Sally M. Promey, *The Visual Culture of American Religions* (Berkeley: University of California Press, 2001).
[17] Diana Eck, *A New Religious America: How a 'Christian Country' Has Become the World's Most Religiously Diverse Nation* (San Francisco: Harper, 2001); Bret E. Carroll, "Worlds in Space: American Religious Pluralism in Geographic Perspective*," Journal of the American Academy of Religion* 80, 2 (2012): 304-364.
[18] Victor Kazanjian, "Towards a Multi-Faith Community at Wellesley College," in *Building the Interfaith Youth Movement*, eds. Patrice Brodeur and Eboo Patel (Landham, MD: Rowan and Littlefield, 2006); Jana Riess, "A Chapel for the 21st Century," *Wellesley,* 2008. See also Leonard Gernant, "Religion at a State-Owned Institution: The Western Michigan College Story," *Religious Education* 52, 5 (1957): 375-83; Jeanne Halgren Klide and James Brewer Stewart, *Nature and Revelation: A History of Macalaster College* (Minneapolis: University of Minnesota Press, 2010). For more on the British context see Stephen G. Parker, "Theorising 'Sacred Space in Educational Contexts: A Case Study of Three English Midlands Sixth Forum Colleges" *Journal of Beliefs & Values* 30, 1 (2009): 29-39. .

(including a key $1 million donation from Joe Paterno), the center is overseen by the Center for Ethics and Religious Affairs on campus that, among other things, forbids proselytizing.[19] In his book in progress John Schmalzbauer thoroughly documents increasing religious diversity on college and university campuses, arguing that student participation in religious organizations remains strong and showing how some universities – like Wellesley and Penn State – have created new physical spaces to addressing changing religious and spiritual needs among students.[20] In the most thorough look at such spaces on university campuses, Margaret Grubiak examines a range of chapel spaces in the second half of the 20th century, including those built as part of the Danforth Chapel Program on public campuses.[21] In an article comparing the construction of chapel spaces at Illinois Institute of Technology (IIT) and Massachusetts Institute of Technology (MIT) in the early 1950s, she shows how such spaces aimed to promote the "education of the moral scientist" but in ways separate from other aspects of intellectual life.[22] While some articles have been written about chaplains in healthcare and other sectors, far less has been written about chapel, meditation and prayer rooms there.[23]

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[19] Douglas Jacobsen and Rhona Hustedt Jacobsen, *No Longer Invisible: Religion in University Education* (New York: Oxford University Press, 2012). Jacobsen and Jacobsen distinguish among universities that manage religious diversity by setting up student leadership like the House of Representatives, the Senate, a state church, a one party model and/or a homogenous model (p. 84-89).

[20] John Schmalzbauer and Kathleen Mahoney, *Religion: A Comeback on Campus* (in progress). See also *Faith & Form's* issue on "School Spirit: Sacred Space on Campus" Vol. XLV, No. 1, 2012.

[21] Margaret M. Grubiak, "The Danforth Chapel Program on the Public American Campus" *Buildings and Landscapes: Journal of the Vernacular Architecture Forum* 19, 2 (2012).

[22] Margaret M. Grubiak, "Educating the Moral Scientist: the Chapels at IIT and MIT" *Arris* 17 (2007): 1-14.

[23] For information on such spaces in American healthcare organizations see Wendy Cadge, *Paging God: Religion in the Halls of Medicine* (Chicago: University of Chicago Press, 2012), chapter 3; Cully, Kendig, "Giving Up Plan for Interfaith Chapel" *Christian Century* 66, 43 (1949): 1274; Jennifer Garza, "Hospitals Rethink Spiritual Spaces, Create Meditation Rooms." *The Sacramento Bee*, May 13, 2010; Ellen Creager, "Prayer Rooms in Hospitals Acknowledge Power of Faith." *Dayton Daily News*, May 27, 2000, 4C.; Georgiana Heskins and Imrana Ghumra. "The Story of a Hospital Prayer Room." *Interreligious Insight*, April (2005).; Janice Neumann, "Hospitals Set Aside Space for Muslim Prayer Rooms; Patients, Families, Staff Seek Privacy for Rituals." *The Washington Post*, August 26, 2006, B07. In the UK contexts see Michael C. Wright, "Chaplaincy in Hospice and Hospital: Findings from a Survey in England and Wales." *Palliative Medicine* 15, (2001): 229-42 This article reports that of the hospitals and hospices surveyed, 73 chapels and 86 multi-faith rooms opened in the 1990s representing 29% of all chapels and 91%of all multi-faith rooms; Some information about gardens in healthcare contexts is in Nancy Gerlach-Spriggs, Richard Enoch Kaufman, and Sam Bass Warner Jr. *Restorative Gardens: The Healing Landscape.* New Haven: Yale University Press, 1998. For information about how prisons are dealing with these issues see Robert Dannin, "Island in a Sea of Ignorance: Dimensions of the Prison Mosque" in *Making Muslim Space in North America and Europe*, ed. Barbara Daly Metcalf (Berkeley: University of California Press, 1996); James Beckford and Sophie Gilliat-Ray, *Religion in Prison: Equal Rites in a Multi-Faith Society*. (New York: Cambridge University Press, 1998).

One group of scholars, based at the University of Manchester, has studied multi-faith spaces in the UK, Europe and the United States in recent years.[24] Defined as "intentional space, designed to both house a plurality of religious practices, as well as address (more or less) clearly defined pragmatic purposes," these scholars have photographed and drawn many of these spaces, putting together exhibitions that illustrate the range of ways they appear.[25] While their study is not designed to consider the reasons why these spaces were created and the ways national and international contexts shape them, their findings provide additional context. Few -- indeed fewer than 12, of the spaces they examined were designed by professional architects. Most are what they describe as empty rooms that rarely trigger friendly encounters among users. These spaces seem of most benefit to Muslims seeking places to pray, or to a range of other people in healthcare contexts, and seem to have little broader impact on wider sense of community cohesion and religious tolerance.[26] A few other scholars – including Sophie Gilliat-Ray in the UK - have thought about how organizations in different sectors are responding to religious diversity in their built environments. Gilliat-Ray describes shifts from chapels to prayer rooms in UK prisons, hospitals, and at the Millennium Dome in London arguing that "ideas and assumptions about what constitutes religion and religious practice" change along with the spaces.[27]

James A. Beckford, "Doing Time: Space, Time Religious Diversity and the Sacred in Prisons." *International Review of Sociology* 11, 3 (2001): 371-82; Sophie Gilliat-Ray, "From 'Chapel' to 'Prayer Room:' The Production, Use, and Politics of Sacred Space in Public Institutions." *Culture and Religion* 6, 2 (2005): 287-308.; Jon Hurdle, "Synagogue Restored in Historic Philadelphia Prison." *New York Times*, March 28, 2009.

[24] http://www.sed.manchester.ac.uk/architecture/research/mfs/

[25] See Chris Hewson and Ralf Brand. "The Struggle to Belong: Dealing with Diversity in 21st Century Urban Settings." Paper presented at the International RC21 Conference, 2011.

[26] Ralf Brand. "Multi-Faith Spaces as Symptoms and Agents of Change" in *Religion and Change in Modern Britain,"* ed. Linda Woodhead and Rebecca Catto. (New York: Routledge, 2012).

[27] Gilliat-Ray, "From 'Chapel' to 'Prayer Room'"; Michael Crosbie also emphasizes the role of community in determining what makes spaces sacred in such institutions Michael J. Crosbie, "The "S" Word." *Faith & Form* XLV, no. 1 (2012): 5.

In the U.S. context, part of understanding how institutions respond to religious diversity requires knowledge about the policies that shape what is possible in particular sectors. The U.S. military, for example, regulates the design and construction of chapels and religious education facilities. The Air Force[28], Army[29] and Navy[30] all have specific guidelines for the design and construction of chapel spaces, specifying where chapels can be located, the amount of space that should be allotted for them, and what can, cannot and must be included within them. These guidelines respond to the religious diversity of the military by requiring chapel spaces to be outwardly neutral and devoid of symbols specific to particular religious traditions in an effort to accommodate people of diverse faiths. Chapels also provide space for storage of religious materials so that people of various faiths are able to use the space to fulfill religious needs. According to Naval Department guidelines, "A major difference between military and civilian facilities is that the former are nonsectarian and are designed to meet the needs of all military personnel and all faith groups within the same premises"[31].

Since religious symbols cannot be a part of the permanent structures of military chapels, architects are charged with creating sacred space without using specifically sacred symbolism. Guidelines from the Air Force, Army and Navy suggest that a sense of the sacred be accomplished through stained glass. While the stained glass cannot contain specific religious symbols, the use of stained glass is arguably, in itself, a Christian symbol given the history of its usage in the design of Christian churches. The Naval

[28] Department of the Air Force Chaplain Service. *Air Mobility Command Chapel Facilities Design Guide*, 1999.
[29] U.S. Army Corps of Engineers. *Army Chapel Standard Definitive Design for the Initial Entry Training Setting*, 2010.
[30] Naval Facilities Engineering Command. *Chapels & Religious Educational Facilities: Design Requirements and Functional Analyses,* 1985.
[31] Naval Facilities Engineering Command. *Chapels & Religious Educational Facilities,* 6.b.

Department guidelines also specify intangible aspects that architects should incorporate into their designs. According to these guidelines, "to say that naval chapels must not be ecclesiastical or sectarian in style and detail does not mean that these buildings cannot be expressive of religion; indeed, they must be". To be "expressive of religion," buildings must be "beautiful," "coherent," and "hospitable"[32] in order to create a sense of wonder and respect for the Divine that is central to many religious traditions.

Indeed, the importance of developing spaces for people of different faiths emerges as an underlying theme of the military codes on chapels and religious education facilities. Interestingly, the seemingly neutral religious spaces that have developed informally in many hospitals and on many college campuses mirror the neutral religious spaces of the U.S. military, which have been developed through formal sanctions and codes. While the military guidelines make clear the importance of welcoming diverse religious traditions, the existence of formal codes allows us to see more clearly who may be being implicitly excluded from these "neutral" and "diverse" spaces. The Army "Chapel Standard Definitive Design" guide, for example, specifies that chapels should welcome diverse faiths, but only provides details for building structures specific to Christian worship, such as altars and communion tables[33]. The Air Force "Chapel Facilities Design Guide" mentions that Muslims and Buddhists will need a separate area to pray and meditate, but does not detail what should be included in this area or how it may be used; this also emerges as the only specific mention of non-Christian religions in the entirety of the guidelines[34] (A.10). The Naval Department guidelines specify in detail

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[32] Naval Facilities Engineering Command. *Chapels & Religious Educational Facilities,* 6.c.1-3.
[33] U.S. Army Corps of Engineers, *Army Chapel Standard Definitive Design*_
[34] Department of the Air Force Chaplain Service, *Air Mobility Command Chapel Facilities Design Guide,* A.10.

the needs of Christian, Jewish and Muslim service members, but fail to mention any of the non-Abrahamic faiths.[35] Taken together, then, these guidelines suggest a potential for exclusion and misunderstanding, even in nominally neutral spaces, and encourage us to consider patterns of inclusion and exclusion present in neutral religious spaces more generally.

There are few to no such policy guidelines in healthcare and university contexts. The Joint Commission that sets policies that healthcare organizations must follow to receive federal funds says only that hospitals must address patients' spiritual issues but has said little to date about the related physical spaces.[36] Many healthcare organizations do carry aspects of their religious pasts with them to the present, and these tend to influence the configuration of available spaces. Secular colleges and universities are also not governed by clear or uniform policies about sacred spaces. Their historical contexts, however, clearly shape the architectural decisions they make, just as early and mid- 20th century university chapels advertised religion's continued significance on campus [37]

Architects and designers working today have access to a range of precedents and practices that can be organized (for the sake of discussion) into three broad categories: modernist, historicist, and expressionist. An example of the first is Mies van der Rohe's Illinois Institute of Technology (IIT) Chapel (1952), a minimalist box of glass, steel and buff-colored brick in which geometry, clearly delineated proportions, and careful attention to detail call upon users' appreciation for rational design and their ability to configure a neutral space as needed. There are no obvious references to the past here and

[35] Naval Facilities Engineering Command. *Chapels & Religious Educational Facilities.*
[36] Cadge, *Paging God*
[37] Margaret M. Grubiak, "The Campus Chapel: A Brief History." *Faith & Form* XLV, 1 (2012): 6-8; Margaret M. Grubiak, "Reassessing Yale's Cathedral Orgy." *Winterthur Portfolio* 43, 2/3 (2009): 159-84.

few religious symbols, with the exception of a simple altar and a large cross. (do the examples need citations?)

An example of the second type is Robert A. M. Stern's Our Lady of Mercy Chapel at Salve Regina University in Newport, R. I. (2007). Here the familiar elements of the 19th- and early 20th-century American Shingle Style, using wood, natural stone and stained glass, are used to relate visually *with the architecture of the campus* and to evoke the familiar religious architecture of the past, much in the way that Gothic Revival churches and chapels have traditionally done.

Examples of the third category include Le Corbusier's Chapel of Notre Dame du Haut at Ronchamp (1954) and Frank Lloyd Wright's Temple Beth Sholom in Elkins Park, PA (1959), as well as a large number of postwar and contemporary religious structures. In the former, biomorphic, irregular forms sculpt both the exterior and the interior space; the light is modulated by colored glass and irregular window openings; this contributes to the emotional and psychological power of the site. Unlike IIT or Salve Regina, Ronchamp, Beth Sholom and other expressionist buildings are unique, idiosyncratic, and difficult to replicate; though these religious buildings are frequently classified as "modern" because of their industrial materials (glass, steel, concrete, fiberglass etc.) their abstract shapes, and innovative building technologies, they occupy an ambiguous position in the history of modern architecture, with its commitment to functionalism and clarity of form. We look forward to examining these categories and their implications for the contemporary practice of modern and so-called "post-modern" design; we are also particularly interested in looking at ways in which hybrid practice -- taking elements from each of the above (and obviously highly simplified) categories -- have been

implemented in such buildings as the MIT Chapel (E. Saarinen; 1956), Pietro Belluschi's Portsmouth Abbey Chapel (1961), Skidmore, Owings, and Merrill's Cadet Chapel at the U.S. Air Force Academy (1959), or Richard Meier's Jubilee Church in Rome (2003).

Looking at existing spaces -- both "historical" and modern -- on university campuses, on military bases, and in hospitals raises important questions for architects and designers about architectural styles, formal vocabularies, and the importance of context and consistency. Renovation and expansion of square footage are far more common today than new construction. Though budgets are often constrained, in recent years we have seen a great deal of creative experimentation not only with architectural styles, but also with materials, light, circulation, and siting. Current questions include asking whether there is there a genuine change underway in architecture or are we seeing “safe” architectural responses to the ambiguity of exactly how these spaces are used and received by the collective of diverse groups.

The architectural design process typically necessitates a thorough understanding on the part of the architect of the client’s needs. When confronted with the task of designing for a diverse group of worshipers, tools such as accurate, reliable design guides are scarce. Moreover, the design tools needed include not only the ability to handle programmatic components, but also information about the meaning of forms and spaces for particular faiths and cultures. Ultimately, the architect strives to become one of the prospective building users, understanding not only the ways that spaces will be used, but also the subtle, often unstated nuances -- cultural values, expectations, beliefs, and visual cues -- that are necessary for the space to be both appropriate and meaningful to its users. How is the design of the space, and its power to transport one’s mind to a different place

than it was in before entry into the building or space, to be accomplished successfully for all when users bring such diverse religious and cultural backgrounds?

We are particularly interested in the ways in which those active in our various disciplines approach these issues, and in how we measure "success" in the areas of policy, program, and design. We aim to speak in as jargon free a way as possible, learning more about people in each of our disciplines approach these topics and questions.

Our Seminar

We will spend our formal time together in October in five panels – one that will introduce the questions on which we want to focus; one at the end for some conclusion and synthesizing, and the other three focused on higher education, healthcare and the military. In each of these three panels we will hear about the historical and sociological contexts that influence the sector and then focus on a specific case study. In the panel about higher education we will focus on the Interfaith Center at Tufts University, created by transforming an existing building in 2007.[38] For healthcare we will talk about the design and use of the Ulfelder Healing Garden at Massachusetts General Hospital, a 6300 square foot garden designed in 2005.[39] In the panel on the military we will learn about changes that have been made in the Cadet Chapel at the Air Force Academy in Colorado Springs.[40] We will hear both about debates when it was constructed and efforts more

[38] Karla Johnson, “The Multi-Faith Center: An Important Campus Facility” *Planning for Higher Education*, forthcoming.
[39] Sara E. Belden et al., “Holistic Oncology: A Healing Garden Guest Book” *The Oncologist* 13, 7 (2008): 828.
[40] Robert Breugmann. *Modernism at Mid-Century: The Architecture of the United States Airforce Academy* (Chicago: University of Chicago Press, 1994).

recently to create space for Buddhist meditation, wiccans, and members of other religious groups.

We have been considering the following questions in preparation for our time together and a possible future research agenda. We hope you will help us to narrow and revise this list:

1. How did secular American organizations – meaning those without a formal self-identified religious mission or identity - make space for religion historically in their built environments? How have legal, cultural and architectural precedents influenced those spaces? How have those spaces been used in daily practice? To the extent that theses spaces included shared sacred space, who was sharing and who was not?

2. How are secular American organizations today making space for religion in their policies, programs and built environments? Are they creating new spaces or renovating existing ones? What factors other than financial ones influence decisions about design and building? Are users adding or removing symbols from diverse religious traditions? What factors influence these changes? What role do members of religious minority groups play? Are members of different religious groups sharing space or having separate spaces? What factors influence these decisions?

3. How do architects imagine and design sacred spaces in secular organizations and how have those designs changed over time? What do they suggest about the contexts in which they are produced?

4. How do users and architects think about "religion" in comparison to "spirituality" and does the distinction between these concepts mean anything to them in the ways spaces are actually designed and used?

5. To what extent do we see conflicts over changing senses of religious diversity in built environments? What were those conflicts about and how were they resolved?

6. What sorts of resources are available – if any – to help architects when they are designing the spaces we describe?

7. Which of these questions – or others – are most important for a research agenda moving forward and what is the best way to continue studying

> these issues? Do we select a particular sector or particular city? Which comparisons – between sectors, religions, geographies, histories, etc. – are the most important analytically? How do we design a project that speaks to the concerns of designers and users?

We view this seminar as a beginning and hope that our time together will help us see which of these – or other - questions most need to be answered moving forward. We look forward to hearing how designers, architects and scholars across the disciplines conceive of the questions and issues put forward here, and we anticipate that our time together will expand this conversation and lay the groundwork for exciting collaborative work.

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